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DIALOGUE

BETWEEN A

WHIG *and* a JACOBITE,

Upon the Subject of the late

REBELLION

And the EXECUTION of the

Rebel-Lords, &c.

OCCASION'D by

The *Phænomenon* in the SKY,
March 6. 1715.

WHEREIN

The Suspicion of the *Revolution* Royal Birth
appears: King GEORGE'S *Right* to the
Crown is proved, and his *Government* vindicated;
and the late REBELLION condemn'd, both as to the
Crime and Punishment, with a short History of
der K. CHARLES II. and K. JAMES II.

The Third Edition, Corrected.

L O N D O N

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Printed for Peace.





A

D I A L O G U E

B E T W E E N A

W H I G and a JACOBITE, &c.

Jacobite. **S**O, Neighbour, now I hope you are convinc'd : Did you observe the *Appearances* in the Skie t'other Night ? The very Heavens testify against you. I must own, I did not myself see what some fancy'd resembl'd Men, whether with Heads or without ; but I saw what satisfy'd me that God Almighty is displeas'd with such Proceedings. I wish the Blood of these Gentlemen don't cry for Vengeance against us. *Deus avertat Omen !* Tho' after all, God, I hope, will plead the Cause of the Church.

Whig. You would amaze me, but that I know what Company you keep, and have heard enough of such Stuff as this of late ; tho' I am sorry to hear One with grey Hairs on his Head talk so extravagantly : And I must tell you, after all your Noise and Din for the Church, as if you, and the Gentlemen of your Stamp, were the only Pillars of it, you take Methods to make yourselves and the Church too ridiculous. The Blood of these Gentlemen cry for Vengeance ! Pray, Sir, what can you say for these Gentlemen ? If you, or any *Jacobite* in *Britain*, can offer one Word of sober Reason to justify what they have done ; to excuse, or so much as palliate the Crime of their Rebellion, I'll be willing to die to atone for the Blood that's shed, and to redeem what's behind.

J. You are warm, Neighbour : I perceive I've rais'd the Old Man in you. I hoped when God himself had taken the Work into his own Hand, you wou'd have been more soft'ned ; but it seems you are the same Man still, and 'tis like your Party will pursue the same Measures, notwithstanding Heaven so openly declares against —

W. Against what ? Speak out, if you have any Thing to say : If you mean, against the Ingratitude of a stupid Nation, that have enjoy'd the Blessings of the Reformed Religion, and a free Government so long, and yet know not how to value them : If you mean against the present unnatural, unreasonable, horrid Rebellion, there's some Sense in it : But, I suppose, 'tis something else you point at ; *You would insinuate some extraordinary Iniquity in the present Times, that the Foundations are out of Course, the Government usurped, the Administration corrupt ; and, as was said, of the Old World, the Land filled with Violence ; and that all this was legible in the Face of the Skie on Tuesday Night.*

J. Ah Sir, such Reflections are but too wellgrounded, tho' I know you make light of them.

W. You seem to express yourself with an Air of Concern, as if you was in earnest ; and tho' I've very little Hopes of removing the obstinate Prejudices you have imbibed, yet having found you a Person of good Nature, and in other Matters not unpersuadable, I shall be willing to talk a little with you, if you please, upon the Subject you have started ; and all that I shall ask of you, as a *Postulatum*, is, That you will not renounce common Sense, deny palpable Matter of Fact, and evident Reason. I shall fall directly upon the Point in Hand, and desire we may use as few Words needlessly as possible, because I have but a little Time to spend with you.

(1.) Don't you think that Rebellion is a very heinous Sin ?

J. Yes certainly, the Scripture says, *'Tis as the Sin of Witchcraft.*

W. You alledge the hackney Text of your Party on such

such Occasions ; but excuse me, if I say, 'tis impertinent ; it speaks of King *Saul's* Sin against God, and not of Civil Rebellion ; however, it shews the Sense you have of the Thing, and that is enough for my present Purpose.

(2.) Don't you allow, if King *George* be the rightful Sovereign of these Realms, that then the present Insurrection is Rebellion, and the Gentlemen, you so tenderly sympathize with, are *Rebels* ?

J. If he be ? Now you make me smile ; I thought you wou'd show your weak Side presently.

W. Smile ! but surely it must be at your own Folly ; I know Nothing else you have to smile at : I'll go further, and assert, He has as full, and as just a Title to the Crown he wears, as any Prince in *Christendom* to his ; and I challenge you, and all the *Jacobites* in *England*, to dispute that Point with you ; and that you may not think me confident without Reason, I shall let you see the Grounds I go upon.

(1.) 'Tis certain, and even capable of Demonstration, that the Right and Title any Prince on Earth has to his Crown, or the supreme Government, depends upon the Constitution, Law, or Custom of that Country where he governs : It would be but an odd Complement to any Man's Intellectuals, to suppose he needed a formal Proof of this. I speak not here of extraordinary Cases, as a divine Appointment formerly among the *Jews*, or Conquest now : But ordinarily, no Man has any Right but what the Law derives to him ; which is true of all universally, from the meanest Subject, to the Sovereign upon the Throne.

Hence, (2.) Look round the World, and you'll find the Foundation or Rule of Right to the Crown or Government is not every where *one and the same, fix'd and invariable*, but *different*, according to the different Laws and Constitutions of the several Countries : In *Poland*, 'tis the Election of the People, that gives Right according to their Constitution : In *France*, and some other Places, a Female, tho' next in Blood, and the only Issue of the Prince that reigns, has no Right, being

being excluded by what they call the *Salique Law* : Here in *England*, the Crown is partly Hereditary, and the Right of succeeding to the Government from Birth, tho' with Limitations and a Power in the Government of setting aside the next in Succession, and fixing on another, as the Exigencies of the State are judged to require. Thus by the 13th of *Eliz.* Cap. 1. 'tis made High-Treason to affirm, *That the Laws and Statutes do not bind the Right of the Crown, and the Descent, Limitation, Inheritance, and Government thereof.* Which is renew'd in these Terms, by the 4th of *Q. Anne*, Cap. 8. *That if any shall affirm, That the Kings and Queens of England, by and with the Authority of Parliament, are not able to make Laws and Statutes of sufficient Force and Validity to limit and bind the Crown of this Realm, and the Descent thereof ; every such Person shall be guilty of High-Treason ; and being convicted, &c. shall suffer Pains of Death, and all Losses and Forfeitures, as in Case of High-Treason.* So that tho' we have, to avoid the Confusion of frequent Elections, settled the Crown on Families, 'tis with Restriction, and a Power of limiting the Succession ; no Man's Birth alone makes him King, unless he has the Qualifications the Laws require : To deny this, is no less than High-Treason.

(3) In Pursuance of this inherent, necessary Power in the Government, of providing for its own Safety, and Limiting the Succession, our States have wisely excluded all *Papists*, and made them for ever incapable of succeeding to the *British Crown* ; the Words of the Act are : * *Whereas it has been found by Experience, that it is inconsistent with the Safety and Welfare of this Protestant Kingdom, to be govern'd by a popish Prince, or by a King or Queen marrying a Papist ; Be it therefore Enacted, That all and every Person that is, or shall be reconciled to, or hold Communion with the See, or Church of Rome, or shall profess the popish Religion, or shall marry a Papist, shall be excluded, and be for ever incapable to inherit, possess, or enjoy the Crown of this Realm; or to have, use, or exercise any Regal Power, &c. And in all such Case, or*
Cases,

* *W. & M. Sess. 2. Cap. 2.*

Cases, the People shall be, and are hereby absolv'd of their Allegiance.

(4.) Besides this general Exclusion of *Papists*, your Pretender is by Name excluded, * and attainted of High-Treason; nay, 'tis declar'd High-Treason, advisedly, and directly to maintain and affirm, That the pretended P. of Wales, styling himself K. of England, by the Name of James the Third, hath any † Right or Title to the Crown of these Realms. And I need not tell you, That the same Law that has put an unmoveable Bar in the Way of the Pretender, has settled the Crown on King George and his Family, being *Protestants*, 12. W. Cap. 2. 5. An. Cap. 8. And in the present Oath of *Allegiance and Abjuration*, which several of you Gentlemen have taken, you own King George's Title in the strongest Terms. I'll rub up your Memory, by reciting a Part of it: I, A.B. do sincerely acknowledge profess, testify, and declare, in my Conscience, before God, and the World, That our Sovereign Lord King George, is lawful and rightful King of this Realm, &c. And I do solemnly and sincerely declare, That I do believe in my Conscience, that the Person pretending to be Prince of Wales, during the Life of the late K. James, and since his Decease taking upon himself the Style and Title of K. of England, &c. hath not any Right or Title whatsoever to the Crown of this Realm: and I do renounce, refuse, and abjure any Allegiance or Obedience to him, &c. Now, Sir, this being the State of the Case, this being the Law and Constitution of England, 'tis so evident, as not to admit of Debate, That King George is the only Person that hath any Right to the British Crown, and to whom the Subjects can with a safe Conscience pay Allegiance. And I scarce need make the Inference for you, That therefore the Pretender has no Claim or Right: And again, therefore those concern'd in the present Insurrection, are *Rebels*.

J. You have been very particular on this Head. I am sensible where the Right is, according to your Acts of Parliament; But you take no Notice of a divine Right, which all the Acts of Parliament in the World can't affect:

fect : Kings are born to their Crowns, as other Heirs in a Family to their Estates, and their Right is divine, hereditary, and unalienable.

W. You would not be pleas'd, should I give such Talk its proper Name : However, I shall take the Freedom to tell you, That I have examin'd your Notion carefully, and am well assur'd 'tis a meer Whim, and subsists no where but in the confus'd Imagination of a *Tory*. Pray, what do you found this Dream of a divine, indefeasible Right upon ? Is there any Declaration from Heaven for it ? When was it made, and to whom ? For my Part, I have read the Bible from first to last, and can't find one Word of it ; and I dare say no Body else, unless instead of seeking it there, he bring it along with him. You can't prove, nor all the *Jacobites* on Earth, that God has appointed any one particular Species of Government, as what he would have obtain universally and in every Nation : Much less has he fix'd the Right, the Manner, and Order of Succession. The *Jews* indeed, were put under Kingly Government, at their own foolish and sinful Request (after they grew weary of the Theocracy) and against the Remonstrances of God and the Prophet. Their first King (*Saul*) had a divine Right, being chosen immediately by God, as well as the People ; and yet this was so far from being indefeasible and hereditary, that he forfeited the Crown by his Male-administration, was rejected of God, and his Posterity depriv'd of the Succession. *David*, their next King, was chosen out of a mean Family, and was the youngest of all *Jesse's* Sons, (1 Sam, xvi. 11.) And tho' he was a good Prince, and the Crown was settled in his Family ; yet so as no Way favours your Notion of hereditary Right, *Solomon*, one of his younger Sons, being appointed to succeed him, to the Exclusion of *Absalom*, *Adonijah*, &c. who according to the Law of Birth-right, might claim before him : And if you pursue the Scripture History of this Matter, you'll find other Instances enow to the like Purpose. Now I ask you, Where's your divine, indefeasible, hereditary Right of Kings ?

Kings? You see it has no Foundation in Scripture. When G O D chose a King for his People the *Jews*, the first Royal Family was depriv'd of the Crown after a single Reign; the second had the Crown continu'd in a younger Branch: And are not these admirable Precedents for divine, hereditary, indefeasible Right? Or can it be imagin'd, That if there was any such Thing, these first Examples shou'd be so absolutely against it? You say, Your Pretender has an hereditary Right, which no humane Laws or Settlements can make void. But whence is this Right? If you answer, Because he's of the Family of the *Stuarts*, who had a divine, indefeasible Right: I reply, *Saul* had a more divine Right than they, and yet his Children were excluded: Tho' after all, I don't suppose the Jewish Polity was design'd for a Pattern to all the World, or that these Instances absolutely bind us either in one Respect or another: However, they may serve for what we call, *Argumentum ad hominem*, and shew how lame your Plea is from Scripture in Behalf of a divine Right. Not that I deny Government in itself to be divine, and that Monarchy is an excellent Species of it, (for some Countries;) but what particular Form of Government, Whether Monarchy, Aristocracy, or a Common-wealth, shall be establish'd in this or that Nation; what Persons shall be entrusted with the Administration, and how the Right of Succession shall descend; *all this is humane*: The Scripture meddles not with it; which it may be is what the Apostle *Peter* intends; when speaking of * Government, he calls it *ἀνθρώπινη κτίσις*, an Ordinance of Man, or a humane Creature. Government in general, is the Ordinance of G O D, as the Apostle *Paul* calls it; but the Specification of it is from Man, and humane. I might further take Notice, what Confusion your Notion would involve the World in: It would unking the greatest Part, if not all the Monarchs on Earth. And pray look over the List of our own Princes since the *Norman* Conquest, and see

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what

what Work it would make among us. What Right *William I*, whom we call the *Conqueror*, had, I can't Imagine, if your Scheme have any Sense in it; and I am sure, his Son, *William II*, had none; he being a younger Brother, and the eldest Son (*Robert*) alive, when he was made King. Nor had *Henry I*, *Stephen*, *John*, *Henry IV*, *Henry V*, *Henry VI*, *Richard III*, any Right by Proximity of Blood: So that you wou'd do well to consider, that while you turn so many of our Kings into Usurpers, you turn their Laws into Nullities, undermine our Titles to our Estates, and set us together by the Ears, scuffling for 'em.— But I'll have done with this *Chimera*, which indeed is regarded no where, any further than Mens particular Interests are serv'd by it; no, not in *France*; witness the *Salique Law*, mention'd before; witness the present King of *Spain's* renouncing the Crown of *France*, for himself and Heirs; as his Grandfather did that of *Spain*, when he marry'd the *Infanta*. 'Tis plain, they admit of no Notion of a divine Right, but what is subject to Reasons of State, and varies, as their Interest varies; if they did, they wou'd not surely pretend to controul it by humane Compacts.

J. But you'll grant, if K. *James II*, had not been a *Papist*, nor his Son bred up in the Catholick Religion, he wou'd have had a Right, nor wou'd our Law-Makers have gone about to exclude him; and is it not hard a Man should lose his Birth-Right, purely for Conscience Sake, and on the Account of Religion?

W. I find you take your Pretender's Royal Birth for granted, and 'tis like, think I do so too; because I did not before call it in question: But I must tell you, it has so many Marks of Imposture in it, that if a Son in my Family was half so suspicious, I shou'd not esteem it honourable to make him my Heir, and bestow my Estate upon him. And since, without Design, I have fallen upon this Subject, I shall mention to you some Circumstances of his Birth, which you may find more at large in the *Memorial of the English Protestants to the Prince*

Prince and Princess of *Orange*. They take Notice,
 " That the Custom in *England*, of Notifying to the
 " next Heir the approaching Delivery of the Queen,
 " was omitted. Her Breasts never swell'd, nor was
 " any Milk ever seen in them. The Queen, contrary
 " to her former Custom, withdrew into a private
 " Room, when she chang'd her Linnen, and wou'd
 " never suffer any Protestant Lady to be by. The
 " Place of her pretended Lying-in was so variously
 " reported, that the Ladies most concern'd knew not
 " how to prepare for Attendance: Her Royal High-
 " ness, the Princess of *Denmark*, was kept at the *Bath*
 " till the Time was over: The Queen was late at
 " Cards on *Saturday* Night, very well; and on a sud-
 " den said, she wou'd Lie-in at *St. James's*: She cry'd-
 " out the very next Day about Ten a Clock, when
 " most of the Protestant Ladies were at Church. In
 " the Room where the Queen lay, there was a private
 " Door within the Rail of the Bed into another
 " Room, from whence a Child might be convey'd in-
 " to the Queen's Bed unseen. Three popish Confi-
 " dents, the Midwife, *Mrs. Labadie*, and *Mrs. Tourain*,
 " pass'd thro' that secret Door backward and forward,
 " none of the Lords of the Council being able to see
 " any Thing that was done; only they were seen in
 " the Bed-Chamber with the King, that their Names
 " might be publish'd to the People. The Queen was
 " Deliver'd in a very little Time. No Signs of her
 " Majesty's known Weakness in the Pangs of Birth ap-
 " pear'd; but all was suddenly dispatch'd, and the
 " Midwife delivering something close cover'd to
 " *Mrs. Labadie*, they went both thro' the private Door
 " in so great haste as to leave her Majesty in those
 " Moments, when her (the Midwife's) Assistance
 " was most wanted; and as none saw what was taken
 " out of the Bed, none heard any Child Cry in it."

Now considering the violent Suspicion of the Na-
 tion of a Cheat, in so much, that the Queen's great
 Belly was ridicul'd in Lampoons, that flew even about
Whitehall itself, 'tis strange, to Amazement, that no

more Care was taken to give the Publick Satisfaction. I remember, that 'tis said of the Empress *Constantia*, Wife to *Henry IV*, Emperor of *Germany*, That being in Years, and the People suspecting she was past Child-bearing, she prepar'd a Place in publick, where she remain'd till her Labour, with Keepers, that no Supposititious Child might possibly be convey'd to her ; and there, in the Sight of the Citizens, she brought forth a Prince, who was afterwards *Frederick II*. But here, all Things are huddled up in Darkness ; and so manag'd, that if the Birth was real, 'tis impossible for an unprejudic'd Person, not to question it.

It increases the Suspicion, That the *Papists*, (who knew their Cause was like to be ruin'd, if *K. James* died without an Heir Male, that might exclude his *Protestant* Daughters) were so mightily solicitous in the Affair ; which no doubt would set their Heads at Work : And tho' at the Time of the Birth, many of them call'd it miraculous, yet they spoke of it before with strange Assurance, That the Queen would have a Child, *and that it would be a Son*. When the Earl of *Castlemain* was sent Ambassador to the Pope by *K. James*, the *Jesuits* shew'd one of his Retinue a Device, signifying their Expectation and Confidence with Reference to this Matter, and implying, as one wou'd think, that they were let into the Secret : The Device was a Lilly, from whose Leaves distill'd some Drops of Water, which, as *Naturalists* say, becomes the Seeds of new Lillies ; and the *Motto* was, *Lachrymor in prolem*, I weep for a Child ; and underneath was this *Distich* :

*Pro Natis, Jacobe gemis, Flos candide Regum ;
Hos Natura tibi si neget Astra dabunt.*

“ O *James*, thou best of Kings, dost thou weep for
“ Children, if Nature denies, Heaven will grant the
“ Blessing.” But that neither Nature, nor the Stars gave *K. James* this Son, *but that he was the Birth of a popish Juggle, and Imposture*, the Circumstances before-mention'd render it at least grossly suspicious. So that I must
tell

tell you, had I as great an Opinion as you, of Nearness and Relation of Blood, I should prefer, on that very Account, the Title of King George (in whom the Royal Families of *Plantaginet* and *Stuart* are united) to that of the *Pretender*, whom no Body knows (except a Few in the Secret) *whence he is*.

And besides, when you talk so much of his Right, and his Birth-Right, you shou'd call to Mind, that the good People of *England* have their Birth-Rights as well as your *Pretender*; even tho' his Birth was unquestionably Royal. We have all of us a Birth-Right to our Estates, Religion and Liberties: And pray how comes his Right to *supersede and null all our Rights*? Who gave him, or any One else, a Right to ruin Mankind? to trample on the Necks of Millions of People, and tear out their Bowels? which must be the Consequence of owning the Right of a *Papist*, and submitting to the *Pretender*: For my Part, as the Law has made me free (the Law of God has left me so, the Law of Nature, and the Law of the Land has made me so) I'm resolv'd to stand fast in my Liberty, as long as I can, and never sacrifice the Blessings of my Birth and dear Country, to the Lust of your Sham Sovereign.

J. This is all Exclamation: Can you imagine, we desire to be undone any more than you? We are not for parting with our Religion, or Liberties either; but expect to have them better secur'd, by that Sovereign you speak of, with so much Contempt, *under whom we may be all happy*.

W. Better secur'd! Why; were they ever safer than under the present Administration? or humanely speaking, is it possible they should? But suppose, that really your Religion and Liberties were in Danger, where lies the Wisdom of seeking to a popish *Pretender* to rescue them? If you knew what Popery is; if you knew the Conscience of a popish Prince; you wou'd never wish to see a Protestant Church under his Protection; which is just the same Thing, *as for a Flock of Sheep to choose a Wolf for their Shepherd*. The *Pretender* is a Wolf by Principle, whatever he is by natural Inclination:

nation : As a pupil of *France*, bred up in the Maxims of arbitrary Government, he's taught to destroy our Civil Liberties; and as a *Papist*, he's sworn to destroy our Religious. Methinks you cannot but reflect upon his refusing just now the Coronation-Oath in *Scotland*; which must be because he wou'd not come under any Obligations to favour your Heresy; nor have his Oaths cast up at every Turn by you, and thrown in his Way, while he was accomplishing the Work he has undertaken: And for the same Reason, no Question, 'tis, that he does not so much as promise to support our Church and Religion, in his Declaration, Dated from *Commercy*. He says indeed, *Let the religious Right of all our Subjects receive a Confirmation in a Free Parliament; let Consciences truly tender, be indulged.* But he promises Nothing. Which I mention, not to his Reproach at all; for I look upon this plain Dealing, to be the most honourable Thing I ever heard of him. In the mean time, 'tis no small Reproach to you, who call yourselves Protestants, that you thus stickle for one that does not so much as speak you fair, nor give you any Assurances for the Security of your Religion: It shews your Credulity, the Grossness of the Infatuation you are under; and I must needs say, looks like a Judgment of God upon us, who for our Sins has given up so great a Body of Unthinking People to strong Delusions: I wish it be not to theirs, and all our *Ruin*.

I know but one Thing you can suggest against what I have been hinting; I don't say one Thing, which has any Weight in it; for that it has not, but with which you can possibly cheat yourselves into a Confidence in the *Pretender*; and that is, That tho' he has been a little upon the Reserve with you; yet his known Goodness, the Obligations he'll be under to you for his Advancement, and even his own Interest will oblige him to be kind to the Church of *England*, and protect you in all your Privileges both Civil and Religious. To this I answer, (1.) That you have a Prince upon the Throne from whom you may justly expect all this: I would not lessen the great
King

King George so far as to compare him with your *Pretender*; but surely it must argue Distraction in a Church of *England-Man* to think himself and Religion Safer, under such a Tool as the *St. German's Pupil*, than under a stanch Protestant, *The wisest and bravest Prince in Christendom*. (2.) I think it may be reasonably inferr'd, the *Pretender designs* you no such Favour as you expect, *from his saying Nothing of it*, when it might have serv'd his Interest with some of you at least; tho' others are resolv'd to espouse him upon any Terms, and to run all Hazards for him, without so much as looking before them or asking Questions. (3.) I add, should his Inclinations be never so kind to you, (and I believe he intends you the Honour of Martyrdom if you don't prevent him by your Apostacy) nay, should he promise and swear by all that's sacred to maintain your Establishment, 'tis what he can't do: Principle would Controul Nature, and the prior and superior Obligations of Conscience cancel the most solemn Stipulations with *Protestants*. The Religion he has learnt teaches him, *That Faith is not to be kept with Hereticks*. He's bound on Penalty of Deposition and Damnation, to destroy them out of his Dominions. The Decrees of two General Councils (*Constantine* and *Lateran*) hang over his Head, arm'd with the most terrible *Anathema's* in Case he should be remiss in the Discharge of his Duty, and shew Mercy to Hereticks contrary to his Vows. I'll give you the Words of the Council of *Lateran*:
 * *If the Temporal Governour, being requir'd and admonished, shall neglect to purge his Country of Heresy, let this be signifi'd to the Pope, that from henceforth he may declare his Subjects free from their Allegiance*. Nay, Pope *Martin V*, went so far as to tell the Duke of *Lithuania*, That he Sin'd mortally if he kept his Oath with Hereticks. So that should this Youngster you dote on, give you the Security of Promises and Oaths, he would regard them no more than his pretended Father did, who,

* Sub. *Innocent. III. An. 1215 Can. 3.*

you know, made all the Haste possible to break them? Nay, should he be touch'd with Compassion, with a Sense of Honour and Gratitude towards a Company of Mad-men, that were willing to ruin themselves and Posterity to serve him; yet the Terrors of the holy Father's Rod, the *Anathema's* of the Church, the Dread of a future Purgatory, and Hell, would force him thro' these lesser Restraints: *He must persecute and destroy you whether he would or not*; the same Argument would urge him to it, that one of the *Popish* Lords is said to make use of when he engaged in this Rebellion, *viz. his Salvation lay at Stake.*

J. But still, methinks, 'tis a little harsh, that a Man who has done Nothing to forfeit it, should lose his Right, *purely on the Account of his Religion.*

W. Harsh! Not at all, when what you call his Right would be the Ruin of the Community, as in this Case, I have undeniably prov'd it would; so that I do and must maintain, was his Birth less suspected then 'tis, that the Law which excludes him, is just and absolutely necessary for the Safety of the State, (as *Protestant*;) nor would you yourself think it any greater Hardship (had you not lost the Power of sober Consideration) than 'tis to *deprive a Lunatick of his Estate*, and dispose of it to the next Heir of a sober Mind: For who sees not that a *Papist* is far more unfit to be entrusted with the Government of a *Protestant* Kingdom, than a Lunatick with a private Estate; the one would only injure a particular Family, the other destroy a Community. Pray reflect on the Practice and Conduct of the *Papists* in this Matter, of whom of late you begin to speak so favourably; Do they allow *Protestants* any Right to Crowns among them? 'Tis their avow'd Doctrine, That Heresy in a Prince is an universal Forfeiture of his Crown, his Life, and All: accordingly their Church deprives, deposes, excommunicates heretical Kings, and leaves them to the Mercy of Russians, who may murder them and be guiltless. You remember the Fate of *Henry IV.* of *France*, who was forc'd to declare himself a *Papist* before he

he could sit quietly on his Throne ; and being afterwards suspected to incline too much to the *Hugonots*, *Ravilliac* was employed to assassinate him. Now pray, my good Neighbour, can you give me any Reason why we in *England* should not exclude a *Papist*, as well as the *Papists* every where exclude *Protestants* ; especially when the Religion of the latter includes, as its essential Principles, universal Love, Charity, and Compassion ; and the Religion of the former breathes nothing but Fire and Faggot, Desolation and Slaughter.

J. You're a warm Advocate for your Cause ; and, I must confess, have offer'd more for it than I expected could have been said : But you must grant the present Government has not taken the most proper Methods, to reconcile its Enemies, and recommend it self to the Nation : Our Church can go as far as any Society in the World in true Loyalty ; but it has not lost the Sense of Feeling ; *Oppression will make a wise Man mad.*

W. I am glad you have mention'd this ; it being the common Topick your Party insists upon to asperse the present Government, and spread their Venom among the People ; but really 'tis the most unreasonable and impudent Slander, that ever was invented : Full two Years are not expir'd since his Majesty's happy Accession ; 'tis easy to look back upon the Occurrences of so short a Reign ; and to recount the several Transactions thereof ; which surely must be fresh in their Memories, that cry out so loudly of Oppression, as to take up Arms, and attempt to dethrone their lawful Sovereign on that Account : Now Sir, we'll bring this Matter to a speedy Issue. I have only one Thing to demand of you, than which Nothing can be more reasonable, *viz*, That if neither you nor any of your Party throughout *Britain*, can produce a Single Instance of Injustice, Tyranny or Oppression, in his Majesty's whole Administration hitherto ; that you'll then grant the Clamour raised against the King, must be Nothing but Malice, and

the Contrivance of a base Faction, that have vile Ends to serve thereby. This, Sir, is what I ask of you, and if after all your Noise you can alledge Nothing in the Government *that has so much as the Appearance of Tyranny in it*, and I challenge Malice it self to do its worst; then I expect you'll desert your Party, and be ashamed of your Cause and Company for the future.

J. You come close now, and think to pinch me : I own I have not been so busie in Politicks, as to be able to answer you fully in this Matter ; but I have heard several Complaints, that I can't think are wholly groundless : You may be sure we can't but with Concern see the Friends of the Church all turn'd out of Place and in Disgrace : If a Man speaks a Word amiss, he's presently bound over and hal'd to Prison : The *Habeas Corpus Act*, the great Relief of the oppressed Subject, is now suspended, that no Man can have the Benefit of that Law ; nor is this the worst of it, a standing Army is kept up to awe the Subject, and terrify the Nation.

W. You need not plead Insufficiency ; you understand well enough the *Shibboleth of your Party*, and have alledg'd all that ever I heard from any of them ; and how perfectly nothing 'tis, I shall shew you in a few Words. Your *first* Complaint, That the Church has suffer'd, and is in Danger by the Change of the Ministry, is odd enough at this Time a Day. I'm satisfy'd many who once fell in with that Cry, are now asham'd of it, when they see what Course some of those Gentlemen were steering ; and indeed, if your disgrac'd Friends are necessary to the Safety of the Church, you must mean the *Pretender* is so too, (for thither they were carrying you) ; which is so senseless a Sham, that I leave you to blush at it when you become capable of calm Reflection : I might further re-mind you, that They in Place now, are all Church-Men ; yea, better Church-Men than those that are turned out : Nor has there been one *Act* of Injustice or Unkindness done to the Church, since the Change you make such a Stir about. What
you

you talk of a Standing-Army is most absurd, when you yourselves have occasion'd it by your Conspiracies and Rebellion; nor have you any Thing after all to fear from this Standing Army. The King was Absolute in his own Country, and had an arm'd Force ready to execute his Pleasure at any Time, and yet none ever heard the least Attempt or Inclination to Oppress any of his Subjects there. Besides, you shou'd consider this standing Force is judg'd necessary by the Government; is rais'd and continued by Consent of the Parliament: And will you call this Oppression and Tyranny, &c. especially when the Necessity is from yourselves? As for what you say of Persons being taken up and imprison'd for a Word, &c. 'tis a poor Pretence; I hardly believe you can think the Government ought to pass by such Insults as are offer'd it, without shewing its Resentment; and indeed you might as well desire the King to resign all at once, and leave you *Tories* and *Jacobites* to fill his Throne as you please, and trample upon his faithful Subjects. The Suspension of the *Habeas Corpus* Act may appear to some a more serious Matter, and look like an Hardship; but really is no such Thing: This Act was made in the 31st Year of King *Charles II*: In the 1st Year of King *William* and Queen *Mary*, two Acts pass'd to suspend it, *i. e.* to enable their Majesties to Apprehend, Detain, and Commit without Bail, such Persons as they should find just Cause to suspect were conspiring against the Government; which was thought in that Time of Confusion, necessary for the common Safety. At the Time of the horrid Assassination-Plot, in the 7th and 8th Year of King *William*, the like Act pass'd; and upon the *Pretender's* attempting to Land in *Scotland* in the 6th of Queen *Anne*, the same Power was given Her Majesty by Parliament, to Apprehend and Detain such Persons, as Her Majesty should suspect were conspiring against Her Person and Government; and now on Occasion of the present Rebellion, which makes

the Reason and Necessity as urgent as in any of the former Instances, the same Power is granted His Majesty; And pray what is there amiss in this? Where lies the Oppression of it? The KING does not dispense with the Law by his own absolute Authority, as you know the Prince did whom your *Pretender* calls Father; but 'tis done by the Legislature, *pro re natâ*, for a limited Time only, and to answer a present Necessity.

J. There's one Thing I had like to have forgot; 'Tis generally talk'd they have a Design to repeal the *Triennial-Bill*. If so, farewell all our Privileges! For my Part, I'm for submitting peaceably under the Government, as long as I can: But who can sit still, and see our Privileges thus invaded? 'Tis Time to look about us, before all be gone.

W. Privileges invaded! What strange Language is this in the Mouth of a Passive, Non-resisting *Jacobite*? When your Privileges were really invaded, you not only sat still, but threatn'd with Damnation all that offer'd to rise up, and either speak or act for the Defence of them. We remember well enough, when it was current Doctrine among you, *That the Legislature was vested in the Person of the Prince; That the Laws of England were the King's Laws; and that a Power in the King to dispense with a Law, was Law*: And if any oppos'd such Stuff, which utterly subverts the Constitution, and lays the whole Nation in Chains, they were presently mark'd for a Sacrifice, and the Cry was, *Away with such Fellows from the Earth, 'tis not fit they should live*. And yet now (good Man) who so zealous as you for the Rights and Privileges of the Nation! But what does this mean? Why so concern'd about your Privileges, when they are perfectly safe, and you know them to be so? And yet when they are in the utmost Hazard, not one Word of Complaint from you. This, I must confess, would have been a Mystery to me, but that I pretty well understand the Make and Frame of *Jacobites* and *Tories*; and you must excuse me, if

I tell you, I have found it their very Nature, *To hate the King, and love the Tyrant.* A Prince of Wisdom and Virtue, that makes the Law the Measure, and the Good of his People the End of his Government, is their Aversion and Burden; those Rays and Beams that proceed from such God-like Majesty, and refresh the good Subjects, are to them like the Sun shining on a Dunghill, which draws forth its Stench: But when, for the Sin of the Nation, God sends them such a Ruler as *Solomon* compares to a Roaring Lion, and a Ranging Bear, then we see 'em prostrate at his Footstool, and hear Nothing, but *Dread Sovereign, Lord's Anointed, sacrificing Lives and Fortunes, &c.* Such are the Men, and such their Manners. But to speak a little to your present Grievances; Why Privileges gone with the *Triennial-Bill*? Why sit still no longer? Is not this odd enough for a *Tory*? What! is the King above all Law, and may he dispence with the Law at Pleasure? And may not King, Lords and Commons alter a former Law, according to constant Practice, ever since there was King and Parliament in the Nation? What Right had a Parliament about twenty Years ago, to make a *Triennial-Bill*, that another, (that this) Parliament has not to make it *Septennial*? Very competent Judges, and as sincerely tender of the Subjects Liberties, as any of you *Tories*, think such a Bill good in itself, and to be prefer'd to the other at any Time, as it would in Part prevent the private Expence, and publick Mischief of frequent Elections. But was it otherwise; where lies the Modesty of it, for you to complain of what you have made necessary? Your Friends at *Perth*, in their grand Consultation on *Jan. 30.* last, encouraged themselves, as 'tis said, not a little with the Prospect of a New Parliament. Your great Orator and Swords-man, the Earl of *Mar*, urged it as a Reason for their Retreating from *Perth*, and not Fighting the KING's Forces, and for dropping their Design at present, *That the Parliament of England would*
form

soon expire, and that the next, they were assured, wou'd be quite another Sort of People. And we know well enough, no Endeavours on their Part will be wanting to make them so. And can you wonder that the Government (who justly looks upon you as a Company of harden'd Men desperately bent upon the Ruin of their Country) should do all they can to Countermine you, and provide for the publick Safety, as they propose by the *Septennial-Bill*, which I must own, I look upon as one of the most excellent, seasonable Laws, we have had since the Reformation; and if you wou'd speak out, you must own, the true Reason why your Party is so much against it is, Because it is against you, and the pernicious Measures you are pursuing.

F. But sure you can't justify the Severities us'd of late: *Never was there such slaughtering before*; you may well imagine it will occasion Murmuring and Uneasiness among the People, to see so much noble Blood attainted, and so many Lives taken away for I know not what: Read all our Histories, and I don't believe you'll be able to parallel this in any Reign since the Reformation, nay since the Conquest: Mercy and Goodness is the Glory of a Prince; and methinks a Government that *owes its Being to a Pretence of securing us from Tyranny and Cruelty*, shou'd not lay its Foundation in *those very Crimes*.

W. I know the poor Sots, that range about the Streets, between Drunk and Sober, talk at this Rate; but I'm sorry the Infection shou'd reach above the Mob. However, since you have espoused this Notion, weak as it is, and own it as one of your Prejudices against the present Government, I shall debate the Matter a little with you, and so take Leave. It may be necessary to put you in Mind (for I see you have very mistaken Apprehensions of governing Mercy) that when God himself was pleas'd to do the Part of a Sovereign Magistrate (as I may express it) and take the Administration of Government into his own Hand more immediately, as in the Jewish Theocracy, he appointed Capital Punish-
ments

ments for Offenders against the State; and you know, or may know, that when these Criminals were conniv'd at, and exempted from Punishment in such Instances as the Law requir'd it, the Land was esteem'd polluted, as by the Execution of Justice it was esteem'd cleansed, and the political Guilt expiated: *Now shall Man be more righteous or more merciful than God?* Or, shall that be call'd unmerciful in an earthly Sovereign, which the God of Heaven, when He stood in the Relation of a King to his People, so strictly requir'd and executed? I grant, that Mercy is the Excellency of a Governor, and should triumph when there is Room for it, and it may consist with the publick Safety; but in many Cases, what some call Mercy, is not Mercy, but foolish Compassion; and the Exercise of it argues such Weakness in the Prince, as would expose his Government to Contempt and Ruin.

But to come directly to the Point in Hand, *viz.* The Rebellion, and Sufferings of the Rebels: I find you make light of the former, and strangely aggravate the latter: Let me ask you one plain Question: You know, that in the Reign of K. *Charles II.* and K. *James II.* several took up Arms against the Government, at first under more obscure Leaders; the second Time under the Dukes of *Monmouth* and *Argyle*, and were proceeded against with Rigor: Now I ask, What you think of this? Were these Insurrections, Rebellion; and the Executions done upon those concern'd in them, just and necessary; or were they Acts of Tyranny and Unmercifulness in the Government?

J. No Man of Sense and Loyalty ever thought other, but that these Insurrections, were *an bellish Rebellion*, and that the Government acted honourably in prosecuting the Rebels in the Manner they did. *Those Fanaticks deserved ten Times more!*

W. Very well; then I hope you'll grant, that if the present Insurrection your Friends engaged in, hath more of the horrid Nature of Rebellion in it, and many Aggravations, the former had not; and if the
Proceed-

Proceedings of the Government against the Rebels of that Time, were more severe than his present Majesty's against the Rebels of this Day, then you'll grant I say, *Your Clamours against King George on this Head are unreasonable*, and must acquit the present Government, or condemn the former you so much applaud.

J. If, and If: This *If* spoils all: If you can prove what you suppose, I'll grant you all you ask; but I defy you.

W. I shall prove it presently; and defy you and all your Party to object one Word of Reason against what I say. The Thing I have to do, is to shew that the present Rebellion is *worse* than that under King *Charles* and King *James* the II; and yet the Sufferings of the Rebels *less*: In order to which, I shall compare the one with the Other, with respect both to the *Crime and Punishment*. I shall begin with the Crime, the Rebellion it self.

(1.) In the former Rebellions, there was a *Papist* at one Time near the Throne, at another Time, (as in *Monmouth's* Rebellion) actually upon it; whom they consider'd as bound to destroy them and their Religion, as they knew he intended it. In this Rebellion here's a Protestant upon the Throne; whose Family has been celebrated for their Steadiness to the Protestant Interest; and his present Majesty is not a whit behind his Illustrious Ancestors in this Respect: So that *They* took up Arms against a *Papist* ready to devour them; *your Friends* joyn with *Papists* against a Protestant, zealous to defend and protect them.

(2.) In the former Rebellions they had the *utmost Provocation given them*. They did not fright themselves with imaginary Evils, but saw their Religion and Liberties invaded; felt themselves almost undone by continu'd Acts of Violence against, and contrary to Law. I can't pretend at this Time to enumerate all the Oppressions of those Reigns; they would fill a Volume. But since you seem quite to have forgot these Things, I shall a little refresh your Memory. In *Scotland* the poor People were almost harass'd out of their Lives. *Lauderdale*, the Tool of the Court at that Time, ob-
tained

enacted an Act of Parliament declaring; *That by Virtue of the King's Supremacy, the Ordering of the Government of the Church does properly belong to his Majesty; and that he may Enact and Emit such Orders and Constitutions, concerning Church-Administrations, Persons employ'd in the same, and all Ecclesiastical Meetings, &c. as he shall think fit, &c.* In Pursuit of this, to force the People, to Conformity, and to comply with the King's Will in Matters of Church-government and Religion, *high Commission-Courts* were set up, (too like the *Spanish Inquisition*) and several severe Orders were made. It was requir'd of the People to give Bond for themselves, Wives, Children, and Servants, to frequent the Parish-Church, never to go to the Worship of the *Presbyterians* in their Field-meetings whither they were driven; Nay, an Oath was put upon them to discover all they knew that resorted to these Meetings, and deliver up all Vagrant Preachers. These Orders were executed by Dragoons, who exacted the aforesaid Bond, which if any refus'd, they had 10 or 12 Soldiers quarter'd upon them, and Sums of Money demanded besides the Free-Quarters. And when they had drain'd the poor People to that Degree, that they had Nothing left to answer the Soldiers Demands, they were tied Hand and Foot, and dragg'd to Prison like Beasts. At last these Methods not prevailing to suppress their Meetings as they desired, Orders were given for the Soldiers to Attack the People wherever they were assembled for Worship, which they often did, *mingling their Blood with their Sacrifices.* Now it was upon such Oppressions as these, that they took up Arms; first at *Pentland-Hills*, and afterwards at *Bothwell-Bridge* in 1679. How the Case was in *England*, I need not tell you; all the World saw King *James* aim'd at nothing less than the utter Subversion of the Government and Protestant Religion; the Preventing of which was the Occasion of *Monmouth's* Insurrection, as he owns in his Declaration. "Unless, *says he*, we could be contented to see the "Reformed Religion and such as profess it, extirpated; popish Idolatry establish'd, the Laws of the

Land trampled under Foot, and all that is sacred
 and civil violated : And unless we could be willing
 to be Slaves as well as *Papists*, and forget the Exam-
 ple of our noble Ancestors, who convey'd our Pri-
 vileges to us at the Expence of their Blood and
 Treasure ; and withal be unmindful of our Du-
 ty to God, our Country, and Posterity ; deaf to
 the Cries of our oppress'd Friends ; and be content
 not only to see them and our selves imprison'd,
 robb'd, and murder'd, but the *Protestant* Interest
 throughout the World betray'd to *France* and
Rome ; We are bound as Men and Christians to
 betake ourselves to Arms, &c. ”

(3.) They were deprived of all Prospect of Relief,
 and Hopes of Redress : In *Scotland* the Law was over-
 ruled, and suspended in a great measure : And in *En-
 gland* all Methods imaginable were us'd, to subject the
 Law, and both the Makers and Interpreters of it to the
 Will of the Prince. The Declaration mention'd before
 takes notice. “ That perjur'd Judges were suborn'd to
 declare for the King's *dispensing Power* : That such
 were advanc'd to the Bench that were the Scandal
 of the Bar : That by packing Juries, by false Returns,
 new illegal Charters, and other corrupt Means,
 they were depriv'd of all Expectation of Succour
 where their Ancestors us'd to find it ; so that, say
 they, that which ought to be the Peoples Fence a-
 gainst Tyranny, is become the Means of establish-
 ing arbitrary Power, and confirming their Thral-
 dom. ” Thus Matters were circumstanc'd with
 them ; They were undone, *without any Remedy*, un-
 less what the Sword brought, which they look'd up-
 on as their last Resort, and only possible Means of
 Safety : How far this is your Case, I leave the most
 harden'd *Jacobite* among you to consider ; and only
 desire you to reflect upon one Particular relating to
 the Judges : That now they not only hold, *quam
 diu bene se gesserint*, but his present Majesty has ge-
 nerously increas'd their Sallaries, that they might be
 more above Temptation, whereas before they were
 not

not only Cloſetted, but to render 'em more obſequious; their Patents did run *durante Beneplacito*. Upon the Whole, (4.) 'Tis evident thoſe Rebels fought for their Religion, Laws, Liberties, againſt Oppreſſion Popery, and Tyranny: 'Tis as Evident you are Free, and fight for Slavery; are at Liberty, and ſeek for Chains: Both your Religion and Eſtates are Safe, and have, it may be, the beſt Guardian of any *Proteſtant Church or Nation* in the World; and yet Nothing will ſerve you but a *raw Youth, a Dependant of France, and Tool of Rome*, that hates both you and your Profeſſion. Bluſh O ye Heavens at the Stupidity and Folly of theſe Men! Don't miſtake me, I'm not vindicating the former Inſurrections headed by *Monmouth* and others, that's none of my Buſineſs; but 'tis as clear as the Sun at Noon-day, that your's is a black Crime compared with Theirs: If they were Offenders, *you are Sinners before the Lord exceedingly*, as was ſaid of the Men of *Sodom*; And if you'll allow me to ſpeak my Thoughts freely, I muſt ſay, the preſent Rebellion is the moſt Complicated Villany that ever was acted among Mankind, ſince *Absalom* drew the Sword againſt his own Father.

F. I'm a little ſurpriz'd, I confeſs, at your Diſcourſe; I did not imagine Things had been thus: I muſt own if what you ſay be true; they had far more Cauſe to complain then we have: But do you ſay *they ſuffer'd more*, if you can make that out, you'll ſilence me for ever.

W. I ſhall make it out preſently: I'm glad 'tis with any Proſpect of Succeſs with you. A few Remarks upon the Methods taken with the Rebels then, compar'd with what you ſo much complain of now, will be ſufficient for your Conviction.

(1.) The Number of Sufferers at that Time was conſiderable. In *Scotland* They were driven *like Sheep to the Slaughter*. Both the Noblemen that led the Parties, *Monmouth* and *Argyle*, loſt their Heads: *Jefſeries* condemned above 500 Perſons in two Places only, *Taunton* and *Wells*; whereof 239 were executed;

besides what were dispatch'd at *Dorchester, Exeter, and Winchester*; so that he had some Grounds for his brutish Boast, when he return'd from the West, (*viz.*) *That he had hang'd more Men than all the Judges of England since William the Conqueror.* Nor would so many have escap'd as did, had not the Judge's Covetousness pleaded stronger than the King's Mercy for their Lives: Pardons were sold at all Prices, from 10 *l.* to 14000 Guineas; and those that had no Money rarely found any Mercy.

(2.) Several suffer'd without any Legal Trial and Conviction: Which was common in *Scotland*; where the Soldiers, being impower'd by the Council, us'd to tender an Oath to such as they suspected, and if they did not answer to Satisfaction, *they shot or stabbed them upon the Spot.* There were near 100 sacrific'd to the Rage of the Soldiers in this Manner: And if they desir'd Time to recommend themselves to God, they were answer'd with a Scoff: *What the Devil have you been doing so many Years; han't you had Time enough to pray in the Caves and Mountains?*

(3.) When they allow'd them the Formality of a Tryal, the Injustice and Tyranny appear'd as flagrant in perverting the Law, as when they set it wholly aside. They would try Prisoners without either Accusers or Libel, requiring them to answer *super Inquirendis*, to any Questions that should be put: And some times they would offer them such Oaths as they knew they would not take, and then proceed against them without any more ado: And if in some notorious Cases the Jury scrupled to bring in the Person Guilty, the King's Advocate by Threatnings forc'd them to it; as did *Jefferies* in the Case of *Mrs Lisle* whom the Jury brought in 3 Times, *not Guilty*, but were so Hector'd by the Judge, that they were forc'd to comply and cry *Guilty*.

(4.) A Variety of Arts were us'd to trick People out of their Lives, and involve them in the Guilt of Rebellion against whom they had no Proof at all. Witness the State-Questions in *Scotland*, invented

to insnare such as they had a Mind to destroy: *As what they thought of the Rising at Bothwell-Bridge, and of the Death of the Bishop of St. Andrew's*, Whether the one was Rebellion, and the other Murther? Many were imprison'd for a Year together, and never told for what; and not having sufficient Matter of Accusation against them, Spies were sent in among them under the Pretence of being Prisoners, who by conversing with them might fish out something which their Enemies might make an Handle of to condemn them. Nay, those that were never concern'd in their Insurrections, if they gave a Night's Lodging to any of the Rebels, or a Meal of Meat, it wou'd be made a Sort of Treason, and cost them their Necks. *Jefferies* trepan'd a great many out of their Lives, by telling them, " If they pleaded *not Guilty*, and were found so, they should have little Time to live; but if they expected Favour, *they must plead Guilty*: " By which Eighty Persons were deluded and immediately condemn'd and executed. Mrs. *Lisle*, mention'd before, a Woman of extreme Age, suffer'd for High Treason, upon *Jefferies's* Sentence, for only harbouring a Non-Conformist Minister, tho' in no Proclamation.

(5.) Their Manner of Proceeding against the Criminals, either upon their Trials, or at their Executions, was barbarous to the last Degree. The *Bothwell-Bridge* Prisoners were brought to *Edinburgb* and kept in an open Church-yard, for Days and Nights, without any Thing to shelter them from the Cold or Rain: Sometimes a Number of them were cram'd into the same Room, and so wedg'd together, that they could not stoop, but their Excrements went from them standing: Some of them by Boots and Thumkins had the Marrow squeeze'd out of their Legs and Thumbs, to make them confess: Others, when under Examination, were kept waking by the Soldiers eight or ten Nights together till they were almost distracted, and ready to say any Thing their Enemies would have them: And when they

came

came to execute any of them, they generally put off all Humanity: Often the Sufferers might not have Leave to speak a Word at their Death, in Vindication of themselves, but were hurried out of the World; or at least the Drums were kept beating, &c. that they could not be heard. Some had their Ears cut off upon one Sentence, and were hang'd upon another: Some were tied to a Stake within the Sea-Mark, and there left to perish leisurely by the increasing Waves: Others had their Hands and Privy-Members cut off, and their Heart pluckt out and thrown into the Fire before their Face.

In *England* Matters were carry'd much after the same Sort. To say Nothing of *Jefferies*, whose very Name is Infamous, and gives a Sort of Horror and Indignation, especially in the *West*; Collonel *Kirk* acted the Butcher beyond most you have heard of: He caus'd Ninety wounded Men at *Taunton* to be hang'd, not only without permitting their Relations to speak to them, but with Pipes playing, Drums beating, Trumpets sounding, and all other Military Rejoycings. At another Time he invited his Officers to Dinner, near the Place where some of the condemn'd Prisoners were to be executed, and order'd Ten of 'em to be turn'd off with a Health to the King, Ten with an Health to the Queen, and Ten more with a Health to *Jefferies*: But nothing is more Infamous in the Brute, than his Decoying a fair Virgin to his Embraces, with the Promise of saving her Brother's Life; and when he had gratify'd his vile Inclinations, hang'd the Man on the Sign of the House before the abus'd Damsel's Face.

(6.) I shall only further observe, that great Numbers were made Criminals, Indicted, Imprison'd and Punish'd even to Death (some of 'em) for slight Offences: Much less than many of your Party are guilty of every Day. I could give you the Names of Scores that were Fin'd and Whip'd for speaking against the Government, and complaining of Oppression: The *Taunton* Girls were Fin'd Forty and Fifty Pounds

(31)
Pounds a Piece for flourishing *Monmouth's Colours*.
Nay, a Constable was hang'd for executing *Monmouth's Warrant*; and 'tis said another poor Man met
with the same Fate, for the horrid Treason of Selling
Three Pennyworth of Hay for his Horse.

And now, Sir, I leave it to your own Ingenuity
and Conscience, to determine the Case between the
Sufferers, (the former and present Sufferers.) Can you
find any Passages in the Proceedings of the Govern-
ment against the present Rebels, that answer the
strange Inhumanities I have been speaking of? Is
there as much Blood-shed now as there was then?
Tho' the Crime of this Rebellion is a thousand Times
greater, and many Thousand Times more have
espous'd it directly or indirectly. Are any executed
now without a Trial, or condemn'd without Evi-
dence? Do you know of Arts us'd to trick Men
out of their Lives, or to involve innocent Persons
in the Guilt of such Crimes they have never been
concern'd in? Are any Prosecuted or Hang'd for
harbouring Rebels, or giving them a small Relief,
when almost ready to famish for Want? Is every
Word spoke against the Government made criminal,
as heretofore? If so, the Women and Girls durst
not talk so much saucy Treason at their Tea-Tables
as they do, but would be taken up, and whipped,
for it, as indeed they well deserve. And impartially,
Sir, as becomes an honest Man, and then I need say
no more, but refer the Matter wholly to yourself:
Only I must tell you what I expect from you, unless
you can except against what has been said; *viz.*
That you'll never after this pretend to excuse the
present most unreasonable Rebellion: That instead
of reproaching his Majesty's Government your self,
you'll Rebuke such as do: And that as an *English-*
Man and Protestant, you'll shew your Gratitude;
That those unhappy Men, whom you're now con-
vinc'd you have thought too well of, have not been
able to ruin themselves, their King and Country, as
they attempted.

F.

Sir, thank you for your free Conversation. I shall endeavour to recollect what you have said, and particularly consider it: I hope it will at least have this Effect, that I shall be less easily impos'd upon, and carry'd away with every Mouth Prejudice, as I perceive I have too much been hitherto. But pray, Sir, what do you think after all, of the odd Appearance of the other World?

W. We have spent too much of our Time in Politics to enter upon Philosophy now. They might proceed from a natural Cause, and be no more Mortuary and Grievous than the Moon-Gale. However let them signify what they will. I'm sure they can't signify God's Disapprobation of the *Excesses of these Rebels*, or the Displeasure of the Parliament that has overtaken them. 'Tis no more than Blasphemy thus to interest Heaven in so great a Victory. I think the Countryman sent a Letter to Seneca upon the *Phoenician*, (viz.) *That he had seen Hannibal, and his Army, in the Heavens, for the Defeat of King Gaius's Army.*

FINIS.

